75

AN APPEALE OF THE ORTHODOX MINISTERS OF THE CHURCH OF *ENGLAND:*

Against

RICHARD MOUNTAGUE
Late Bishop of *Chicheſter*,
now Bishop of *Norwich*.

(3)

TO
THE MOST ILLVSTRIOVS,
High, and Honourable Court
of PARLIAMENT.

AND TO
THE NOBILITIE, ORTHODOX
Clergie, Gentry, and Communaltie
of *England*.

With the proceedings againſt him in *Bow*-Church:
And an Epiſtle to B. Mountague *himſelf*:
alſo,
A Supplication of the Miniſters of Scotland
againſt the ſaid *Mountague*.
Wherein
His dangerous Hereſies are revealed; and the Character
of an *Arminian* or *Mountaguiſts* is added.

27 (3)

EDENBVRGH

AN
APPEAL
OF THE ORTHODOX
MINISTERS OF THE
CHURCH OF
ENGLAND
TO
THE MOST
High, and
THE NOB
Clergy,
With the pro
A Sup
Nicolaus
of the

Most Noble, Honourable, Worshipfull and Religious:

{ MEN,
FATHERS,
BRETHREN.

WEe the Orthodox Ministers of the Gospell in the Church of England, to the number of 1000. and more; In most humble and zealous manner, not without bleeding hearts and on bended knees, doe Remonstrate vnto *You this great and graue Senate, the Worthies of our English-Israel*, now assembled in the high and honourable Court of Parliament. That (as is notorious, and you not ignorant) Mr. RICHARD MOVNTAGVE hath heeretofore written and published three severall Bookes; the first, entituled, *An answere to the Gagger of Protestants*; the second, *A Treatise of the Invocation of Saints*; the third, *An Appeale to Cæsar*.

In the two former whereof hee pretendeth to answere the common Adversarie of our Church: though indeed hee is nothing better than a cunning stickler and Advocate for them: For the which hee was touched by Information in Parliament, xxjo. IACOBI. But that Parliament ending, and soone after, King (IAMES of famous memorie) dying; he set forth his third Booke called *the Appeale to*

Cæſar: wherein hee more openly ſhewes himſelfe in his colours, by ſpitting forth his venome and ſpewing forth his gall againſt King IAMES (of ever bleſſed memorie) and, whereof hee was *ſupreame Gouernour*, the *Church of England*, and all the ſincere Profeſſours of the Goſpell therein: and yet, with an audacious face, whoriſh forehead, and accurate ambo-dexteritie, hee would ſeeme to pin theſe his baſtardly Bratts vpon the ſleeue of our deere and chaſt mother the Church of England: And not reſting there, this his third Booke of *Appeale*, hee as impudently as audaciouſly dedicateth to our gracious Soueraigne King CHARLES, preſently vpon his comming to the Crowne; and thereby ſubtilly endeavoureth to infect the mind of his Majeſtie, in his tender yeares, by vnſound Tenents; (howbeit we hope his ſacred Majeſtie, as was his royall Father, is ſoundly grounded in Orthodox writings and opinions) unſound, ſaid wee; yea, hæreticall, ſavouring one while of old-*Pelagianiſme*, and eft-ſoones of new-*Arminianiſme*, and otherwhiles of flat-*Papiſme*.

All which his errours and Hæreſies haue beene publikely diſplayed and confuted by diuers of our Orthodox Brethren of the Church of England: *Viz.* Reverend Doctour CARLETON, late Biſhop of Chicheſter, (now with God:) Doctour SVTCLIFFE, Deane of Exceſter: Doctour GOAD and Doctour FEATLY, late Chaplaines to the moſt Reverend Archbiſhop of Canterbury: Mr. BVRTON; Mr. YATES; Mr. WOTTON; all theſe, wee ſay, Divines: and beſides, (whom we muſt not forget) two worthy Gentlemen, Mr. ROVSE and Mr. PRINNE, Orthodox members of

of our Church: All theſe before-named, theyr Books of Confutation are extant to the World in print.

Now, for the opinion of the Reformed Churches beyond the Seas, wee are not ignorant that his laſt Book of *Appeale to Caſar*, hauing beene tranſlated and ſent beyond Seas, the Church of Geneva, with all the reformed Churches of France, (though now under the Croſſe) haue condemned it: the orthodox Churches of Germanie and the Netherlands haue done no leſſe. And this knowledge wee haue by Letters ſent to ſome of our graue Brethren reſiding in London.

And now (by order alſo) O worthy Houſe, you muſt giue vs leaue to put you in mind, when *Mountagu* had publiſhed that his laſt Booke, wherein he ſpared not to vilifie the Synode of *Dort*; Your religious care in behalfe of that Synode, appeared in *an Act* you had in agitation (by Petition) at Oxford, I. CAROLI, *Againſt Hereſies and falſe Doctrine:* the Copie whereof we preſent here unto your view, exhibited by your Houſe of Commons in Parlament, 1625. which remaines upon Record in Records as followeth;

An Act for the repreſſing and preuention of Hareſies and falſe Doctrines.

MOſt humbly and inſtantly beſeeching your Majeſtie, your faithfull and loyall Commons in this preſent Parlament aſſembled, and repreſenting all thoſe your many Millions of people in this your Kingdome of England, who are not of the degree of the Nobilitie; That for as much as all men know how diſhonourable to God, how dangerous to the ſoules of men, and to the peace both of Church and Common-wealth the ſeeds of erronious doctrines haue ever proued: as hath appeared by that fearefull trouble which lately trenched into the Churches and ſtate of the Vnited Provinces in the Low-countries, by the peſtilent opinions of *Arminius* and ſuch as followed his partie; whereby the ſtate had beene utterly ruined, if our late moſt learned and prudent King; of happy memorie, your Majeſties moſt royall Father, had not provided for the repreſſing of that Fire, by a graue learned Synode convened at Dort, and conſiſting of choyſe and worthy Diuines, not onely of the ſaid Vnited Provinces them ſelues, but divers others out of other Countries; that is to ſay; ſome out of yours his Majeſties Kingdomes of England and Scotland, and others out of France and Germany, Geneva and the Palatinate: In which godly Synode the ſaid *opinions* of the *Arminians*, after a mature deliberation and debate, were unanimouſly taxed, adjud-

judged and condemned, as *vnſauorie, falſe, and daungerous poſitions*: oppoſite to the Apoſtolicall Doctrine and generall beliefe of the reformed Churches: And whereas alſo vpon the maintainers thereof your Majeſties Royall Father (as a very able Defender of the Faith) by publike writing expreſſed and ſtamped his zealous Cenſure, *That they were Hereticks, or rather Atheiſticall Sectaries*: And whereas the ſaid Determinations of that learned and generall Synode haue beene an occaſion of much quietneſſe in all the Low-Countries ever ſince; and haue beene alſo confirmed and approued not onely by the Nationall Synode of all the Reformed Churches of France, convened at Charenton; but in Ireland alſo one of your Majeſties owne Dominions: It may therefore pleaſe your Majeſtie for the preventions of great Miſchiefes and Inconveniences, which may grow and enſue within the Church and Common-wealth of this your Majeſties Kingdome of England, by the divulging of the like peſtilent opinions within the ſame, that it may bee enacted by the Authoritie of this preſent Parlament, that the ſaid determinations of the ſaid Synode, conſiſting of ſeuenteene Articles poſitiue and nine reiectiue or oppoſite, may ſtand and bee likewiſe annexed, receiued, ratified and eſtabliſhed with in this your ſaid Kingdome, as part of the doctrine of the Church of England.

Againſt which, it ſhall not, or may not bee lawfull for any to preach, write, or print any thing: But that ſuch as ſhall ſo doe, may

bee censured as the impugners of the Church of England and disturbers of the peace thereof, &c.

Thus farre your religious *Act* in agitation at Oxford, against *Heresies and false Doctrine.*

And now, in its due place, we also present unto your view, your owne more particular Charge in your Articles exhibited by your House of Commons against *Mountagu*, at Westminster, in Parlament, 2. *Caroli*, 1626. which also remaines upon your Records as followeth;

MARCH,

MARCH. 1626.

Articles exhibited by the Commons in Parlament againſt RICHARD MOVNTAGV *Clerke.*

THat hee the ſaid *Richard Mountagu* in or about the 21th yeare of the raigne of our late Soveraigne King *Iames* (of famous memorie) hath cauſed to be printed and in his name to bee publiſhed, one booke called *An anſwere to the late Gagger of Proteſtants*, And in and about the 22th. yeare of the ſame King, hee cauſed to be printed and publiſhed one other booke intituled, *A Treatiſe of the Invocation of Saints*, And likewiſe in the firſt yere of his Majeſties Raigne that now is, he procured to bee printed and in his name to bee publiſhed, an other booke intituled, *An appeale to Cæſar:* in everie of which bookes, hee hath maintained and affirmed ſome doctrines contrary or repugnant to the *Articles whereupon it was agreed by the Archbiſhops and Biſhops of both Provinces, and the Whole Clergie in the Convocation holden at London, in the yeare of our Lord God*, 1562. according to the computation of the Church of England, *for avoyding diverſity of opinions, and for eſtabliſhing conſent touching true Religion*; All which appeares in the places hereafter mentioned, and in diuers other places and paſſages of the ſame bookes, and by his ſo doing hath broken the Lawes and Statutes of this Realme in that caſe provided, and very much diſturbed both the peace of the Church and Common-wealth.

1 Where-

1

1 Whereas in the 35th. Article of the Articles aboue-mentioned it is declared, That the ſecond booke of Homilies doth containe a godly and wholeſome doctrine, In the 16th Homily of which booke it is determined, That the Church of Rome as it is preſent, and hath beene for the ſpace of 900. yeares and odde, is ſo farre voyd from the nature of a true Church, that nothing can bee more, Hee the ſaid *Richard Mountague* in ſeverall places of his ſaid booke called, *The Anſwere to the Gagger*, and in his other booke called the *Appeale*, doth adviſedly maintaine and affirme, that *the Church of Rome is and euer was a true Church, ſince it was a Church.*

Gagg. pag. App. p. 136.

2

2 Whereas in the ſame Homily it is likewiſe declared, that the Church of Rome is not built vpon the foundation of the Prophets and Apoſtles, and in the 28th Article of the ſaid Articles, that Tranſubſtantiation overthroweth the nature of a Sacrament. And in the 25th of the ſame Articles, That fiue other reputed Sacraments of the Church of Rome are not to bee accompted Sacraments; yet contrary and repugnant heerevnto, hee the ſaid *Richard Mountague* doth maintaine and affirme in his booke aforeſaid called, *The Anſwere to the Gagger*; That *the Church of Rome hath ever remained firme vpon the ſame foundation of Sacraments and doctrine inſtituted by God.*

Gag. pag. 50

3

In the 19th. of the ſame Articles, it is further determined, that the Church of Rome hath erred not onely in their living and manner of Ceremonies, but alſo in matters of faith, hee the ſaid *Richard Mountague* ſpeaking of thoſe points which belong to faith and manners, hope and Charitie, doth in the ſame Booke called *the Gagger*, affirme and maintaine, That *none of theſe are controverted, inter partes*, meaning the Proteſtants and the Papiſts, And notwithſtanding, That in the 31th. Article it is reſolved, That the Sacrifices of *Moſes* in which as is commonly ſaid, That the Prieſt did offer *Chriſt* for the quicke and the dead, to haue remiſſion of paine and guilt, too, are blaſphemous fables and dangerous deceipts, This being one of the points controverted betweene the Church of England and the Church of Rome. The ſaid *Richard Mountague* in his booke called *the Gagger* doth affirme and maintaine, *That the controverted points are of a leſſe and inferior Allay; Of them a man may be ignorant, without any danger of his ſoule at all, A man may reſolue or oppoſe this or that way Within perill of periſhing for ever.* 3. *Gagg. p. 14.* *Gagg. p. 14.*

4.

Whereas in the ſecond Homily (entituled *againſt perill of Idolatry*) contained in the foreſaid booke of Homilies, approved by the 37th. Article aforementioned, it is declared; That Images teach no good leſſon neither of good nor godlineſſe but all errour and wickedneſſe: Hee the ſaid *Richard* in the booke aforeſaid, called the *Anſwere to the late Gagger* doth affirme and maintaine, *That Images may be vſed for the inſtruction of the ignorant and exitation of Devotion.* 4. *Gag. p. 200.*

5

5. That in the ſame Homily it is plainly expreſſed, That the attributing the defence of certaine Countries to Saints is a ſpoyling God of his honour. And that ſuch Saints are but as *Dij Tutelares* of the Gentile Idolatours. The ſaid *Richard Mountague* hath notwithſtanding in the Booke afore mentioned
*Inv.p.*1.07. entituled, *A Treatiſe concerning the Invocation of Saints*, affirmed and maintained: That *Saints haue not onely a memorie, but a more peculiar charge of their friends, And that it may bee admitted, that ſome*
108. *Saints haue a peculiar patronage, Cuſtody protection*
109. *and power, as Angels alſo haue over certaine perſons and Countries by eſpeciall deputation*, And *that it is no impietie ſo to beleeue.*

Note that hee ſaith in his *Appeale* (108. and 109.) *Shew me that the Saints haue knowledge of vs here, And I will not doubt to pray to them.* So that hence it wilbe evident, That *Mountagu* holds it lawfull *to pray to Saints.*

6

6. Whereas in the 17th of the ſaid Articles it is reſolved; That God hath conſtantly decreed by his Councell ſecret to vs to deliver from curſe and damnation, Thoſe whom hee hath choſen in Chriſt out of mankind, and to bring them by Chriſt to everlaſting ſalvation; Wherefore, they which bee indued with ſo excellent a benefit of God, bee called according to Gods purpoſe working in due ſeaſon: They by grace obey the calling, they bee juſtified freely, walke religiouſly in good works, and at length

length by Gods mercy attaine to everlasting felicitie.

Hee the said *Richard Mountague* in the booke aforesaid called the *Appeale*, doth maintaine and affirme, *that men justified may fall away and depart from that state which once they had, they may rise againe and become new men possible, but not certaine nor necessarie*, And the better to countenance this his opinion, hee hath in the said Booke wilfully added falsified and changed divers words of the 16th. of the Articles, afore-mentioned. And divers other words both in the *Booke of Homilyes* as in the *Booke of Common Prayer*. And all the same places so misrecyted and changed, hee doth alledge in his said booke called the *Appeale*, endeauouring thereby to lay a most wicked and malicious scandall upon the Church of England, as if it did herein differ from the Reformed Churches of Ireland, and from the Reformed Churches beyond the Seas, and did consent to those pernicious Errors, which are commonly called *Arminianisme*, and which the late famous Princesse Queene *Elizabeth* and King *James* (of happy memorie) did so piously and diligently labor to suppresse.

App.p.30.

App.p.29. 31,32.35.

2

That hee the said *Richard Mountague* contrary to his dutie and allegiance, hath endeavoured to rayse great factions and divisions in this Common-weale, by casting the odious and scandalous name of Puritans vpon such of his Majesties loving subjects as conforme themselues to the doctrine and Ceremonies of the Church of England, vnder that name laying vpon them divers false and malicious impu-

rations, so to bring them into Iealousie and displeasure with his most excellent Majestie, and into reproach and ignominie with the rest of the people, to the great danger of sedition and disturbance in the State, if it bee not timely prevented.

3.

The scope and end of the said *Richard Mountague* in the Bookes aforementioned, is to giue incouragement to Poperie, and to withdraw his Majesties subjects from the true Religion established to the *Romane Superstition*: and consequently to be reconciled to the Sea of Rome. All which hee laboureth by subtill and cunning wayes, whereby Gods true Religion hath beene much scandalized, Those mischiefes introduced which the wisedome of many Lawes hath endeavoured to prevent, the great perill and hazard of our Soveraigne Lord the King and of all his Dominions and loving Subjects.

4.

That the aforesaid *Richard Mountague* hath inserted into the booke aforesaid called the *Appeale*, divers passages dishonourable to the late King his Majesties Father (of famous memorie) full of bitternesse, raylingand injurious speeches to other persons, disgracefull and contemptuous to many worthy Divines both of this Church of England, and of other reformed Churches beyond the Seas: Impious and prophane in scoffing at *Preaching, meditating, conferring, Pulpits, Lectures, Bibles, and all shew of Religion:*

ligion: All which doe aggravate his former offences as having proceeded from malicious and inveniomed hate against the peace of this Church and sinceritie of the Reformed Religion publiquely professed and by Lawes established in this Kingdome.

All which offences being to the high dishonour of Almightie God and of most mischievous effect and consequence, against the good of his Church and Common Weale of England, and of other his Majesties Realmes and Dominions, The Commons assembled in Parlament doe hereby pray, that the said Richard Mountagu *maybee punished according to his demerits, in such exemplary manner, as may deterre others from attempting so presumptuously to disturbe the Peace of Church and State, and that the Bookes aforesaid may be suppreſt and burnt.*

And thus farre, (O worthy House) your religious charge in your Articles exhibited, *March* 1626.

But by the fatall dissolution of those first and second Parlaments, that Act, and that your Charge in those your Articles, slept; untill the last Parlament called or summoned to begin in March, and continued untill July 1628. During which sitting, *That your charge in those your Articles*, was awakened and in agitation against him, as wee heard. But by reason of other matters of high consequence, and the suddaine Prorogation of that Parlament, It againe fell a sleepe.

Now, upon the ending of that Session, and breaking vp of the House (And Byshop *Carleton*,

Mountagu's learned Dioceſan and Antagoniſt dying, during the ſitting of the Houſe) immediately after, *Mountagu*; by mediation of his potent Patron, *alysque vys ac modis*, got his Majeſties grant of the Byſhopricke of Chicheſter; and ſoone after ſued out, as it ſeemes, his Congedelier for the ſame Byſhoprieke: and in Auguſt following, acoording to cuſtome, Proclamation was was made at St. *Mary le Bow* Church-dore in theſe very words following;

All manner of Perſons that can or will object againſt the Election of the Right Worſhipfull Mr. Richard Mountagu, *Bachelour of Diuinitie and Parſon of Petworth, Elected Lord Biſhop of Chicheſter, the forme of his Election or the partie Elected; Let them now ſpeake and object in due forme of Law, and they ſhallbee heard; otherwiſe they ſhall be precluded.*

Vpon which Proclamation, 7, or 8. dayes before the day of Confirmation of the ſaid elected Byſhop, (and *all manner of men* beeing thereby invited *to object*,) it pleaſed God to ſtirre up the heart of one honeſt Chriſtian man to take Councell and get objections drawne, by an ancient Doctour of the Arches: which Obiectionswere extracted out of the forenamed Articles in Parlament: And upon Fryday the 22. of Auguſt, when the afore ſaid Elect Byſhop came to Bow Church to be Confirmed, and the aforeſaid Proclamation was againe by the Beadle of the Arches audioly 3. times pronounced in the Church, one Mr. *Ienes* by name (an honeſt and auncient Profeſſour of Religion) did obiect, whereof wee hope this ſacred Senate is already poſſeſt,

poſſeſt, and preſented the Obiections, in writing (drawne as is before ſaid, by a Doctour of the Arches) unto Doctour *Rives* then ſubſtituted Iudge for the buſineſſe, and ſaid, with an audible voyce, 3. times, *I object againſt him, and heere are my objections in due forme of Law*: The Copie of which his Obiections, is heere alſo preſented unto your view: (which chiefly concerneth you the Worthies of the Houſe of Commons, becauſe they were drawne out of your owne former Charge:) and it is *Verbatim* as followeth;

22°. Auguſti.

22°. Auguſti, 1628. in Eccleſia Sanctæ Mariæ de Arcubus.

In Dei nomine Amen. Coram vobis Reverendiſſimo & honorando Patre Georgio divina providentia Cantuarienſ. Archiepiſc. veſtrove Deligato, Officiali, Vicario in ſpiritualibus generali, ejuſve Surrogato aut alio Iudice Iudicibuſve in hac parte competen. ſeu competitur. Willielmus Iones literatus Stationarius Londinenſis, omni quo poſſit aut debet meliori via modo & juris forma, nec non ad omnem, quecunq; juris effectum exinde quoviſmodo ſequi valen. nomine accuſatorio ac vt accuſator. Ricdi. Mountagu Clerici nuper in Epiſcopatum Ciceſtrenſ. vt dicitur electi, accuſando querelando objyciendo & excipiendo contra prefat. Ricardum Mountagu Clericum & ad impediendum juxta Iuris in hac parte exigentiam & non aliter promotionem & confirmationem ipſius Ricardi in Epiſcop. ſic vt prefertur electi comperuit dictus Willielmus Iones allegando dicendo querelando accuſando & objyciendo articulatim vt ſequitur.

1.

IN primis, That you the ſaid *Richard Mountagu* haue cauſed to be printed and in your name to be publiſhed, one Booke called *An Anſwere to the late Gagger of Proteſtants*, and one other Booke entituled *A Treatiſe of the Invocation of Saints*, and a third booke entituled *An Appeale to Ceſar*. In every of which bookes you haue maintained and affirmed ſome doctrines contrary and repugnant to the Articles wherevpon it was agreed by the Archbiſhops

biſhops and Byſhops of both Provinces, and the whole Clergie in the Convocation holden at *London* in the yeare of our Lord God, 1562. according to the computation of the Church of England for avoyding of diverſitie of opinions, and for eſtabliſhing conſent touching true Religion; And by your ſaid *Deliats* you haue broken the lawes and Statutes of this Realme in that behalfe provided: And you thereby haue very much diſturbed the peace of the Church and Common-wealth, to the high diſhonour of Almighty God. Which your Bookes are Confuted by the late right reverend Biſhop *Carleton* and divers other Orthodox and conformable Divines of the Church of England. And I Article and object, *Conjunctim diviſim & de quolibet.*

2

Item, That you the ſaid *Richard Mountagu* in ſeverall places of your ſaid Booke called *the Gagger*, and in your other booke called *the Appeale*, doe and haue adviſedly maintained and affirmed, That *the Church of Rome is and ever was a true Church*, contrary to the Sixteenth Homilie of the ſecond Booke of Homilies, and as is declared in the 35. Article of the aforeſaid Articles, And I object as aforeſaid.

3

Item, That you the ſaid *Richard Mountagu* doe maintayne and affirme in your aforeſaid booke, the *Anſwere to the Gagger*, That *the Church of Rome hath ever remained firme upon the ſame foundation of Sacraments and Doctrine inſtituted by God:* Contrary to the Homily laſt named, and as is declared in the 28. Article of the ſaid Articles. And I object as aforeſaid.

4

Item, That you the ſaid *Richard Mountagu* in your booke called the *Anſwere to the Gagger*, doe and haue maintayned and affirmed, That *Images may bee vſed for the inſtruction of the ignorant*; Contrary to the ſecond Homily intituled, *againſt perill of Idolatry*; which is approved by the 37. Article of the Articles aforeſaid. And I obiect as aforeſaid.

5

Item, That you the ſaid *Richard Mountagu* in your *Treatiſe of the Invocation of Saints*, doe and haue affirmed and maintained, That *Saints haue not onely a memorie, but a more peculiar charge of their friends*, and that *it maybee admitted that ſome Saints haue a peculiar patronage, Cuſtody protection and power, as Angels haue alſo, over certaine perſons and Countries by eſpeciall deputation*, and *that it is no impiety ſo to beleeue*; Contrary to the doctrine in the Homily aforeſaid: And I obiect as aforeſaid.

6

Item, That you the ſaid *Richard Mountagu* in your ſaid booke called *the Appeale*, doe maintayne and haue maintayned and affirmed, that *men juſtified may fall away and depart from that ſtate which once they had*, and *that they may riſe againe, and poſſibly become new men, but not certaine or neceſſary*; And the better to maintaine this your opinion you haue in the ſame booke wilfully added, falſified and changed divers words of the 16. Article of the booke of Articles aforeſaid, and divers other words both in the booke of Homilies, and alſo in the booke of Common prayer, And all the ſame places are ſo by you miſ-

misrecited and changed in your said booke called *the Appeale to Cæsar*, and you doe and haue endeauoured thereby to lay a most wicked and malicious Scandall vpon the Church of England, as if it did herein differ from the reformed Churches beyond the Seas, and you did and doe consent to those pernicious Errors which are commonly called *Arminianisme*, and which the late famous Princes, Queene ELIZABETH, and King IAMES (of most happie and blessed memorie) did piously and diligently labour to suppresse: And I object as aforesaid.

7

Item, That you the said *Richard Mountagu* in all your three seuerall Bookes afore-named, doe maintayne and haue maintayned and affirmed diuers other vnsound and hereticall Doctrines and opinions, as is at large proued in the bookes of Confutation of your said bookes; which you haue, nor cannot reply vnto; And I object as aforesaid.

8

Item, quod prefati Willielmus Iones & Richardus Mountagu Clericus fuerunt respectiue & sunt provinc. vestræ Cantuarien. jurisdictionis vestræ subsiditi in hac parte; & obycit vt supra.

9

Item, quod omnia & singula premissa sunt vera publica notoria publica & manifesta tam infra Ciuitatem & Dioc. London & alia loca publica & famosa infra Regnum Angliæ; & obycit vt supra.

Omnia & singula premissa proponit & obijcit dictus Willielmus Jones conjunctim & divisim non artctan. se ad omnia & singula premissa probanda nec ad onus superfluæ probationis, de quo protestatur, sed quatenus probaverit in premissis eatenus obtineat, in petitis sub protestatione de addendo premissis, eademq; magis specifice declarando & specificando eademq; probando pro loco & tempore congruis & oportunius, semper sibi salvo omni Iuris beneficio in hac parte sibi competen. seu competitur eaq; protestatione sibi semper salva petit Articulos Capitula sive Interrogatoria sua predicta ad omnem Iuris effectum admitti partemq; aduersam eiysdem & eorum cuilibet secundum Iuris extigentiam respondere compelli & protestatur de expensis. Et petit Jus & Justiciam (vestrum Officium Domine Judex antedict. humiliter implorando.

Per me Willielmum Iones.

Thus farre the Objections of the Objectour *in due forme of Law:*

And judge, O judge; yee worthie Iudges of the House, whether these objections were not *in due of Law*.

But the Iudge aforenamed, taking the paper of Objections; first seemed to read them ouer silently to himselfe, and then delivered them to the said Elect Bishop *Mountagu*: who seemed also to read them ouer silently to himselfe, and then with an vntoward looke and trembling hand, gaue the paper backe to the Iudge; Who, called to him one Doctour *Samms* of the Arches, advising with him what to doe in the businesse, and hee told him hee would runne into a *Præmunire* if hee did not proceed: Who thereupon

gaue

gaue the Obiectour Mr. *Iones* an answer to this effect: *My friend, you haue giuen heere Obiections against this my Lord elect of Chicheſter: but your Obiections are not in due forme of Law, becauſe they haue not a Doctour of the Arches hand vnto them, neither haue you an Aduocate to plead your Obiections; Therefore, nevertheleſſe, by vertue of this his Majeſties Commiſſion vnder the Great Seale (which hee tooke in his hand and turned) I will proceed to confirme him*: And ſo did.

Now Iudge, O Iudge, againe, (thrice Iudicious Iudges) whether any perſon bee not invited by the former Proclamation to obiect, *in due forme of Law*: And whether any Doctours hand or Aduocate are thereby required: And beſides, the Court at that time for Confirmation is not any Court for pleading; What need therefore had the Obiectour of any Doctours hand or Aduocate? He himſelfe ſetting his hand vnto it and being there, *Ore tenus*.

Then when the Iudge had with a ſtrong hand peremptorily proceeded in the Confirmation of the aforeſaid elect Byſhop *Mountagu*; This new confirmed *Pontifex* ſtill with a brazen face and whoriſh forehead, made an Apologie for himſelfe and his Bookes, and ſaid moſt impudently, to this effect;

That he himſelfe had ſubſcribed to the Booke of Articles, and the Booke of Homilies, and all other Books of Conformitie to the Church of England; and that if any whoſoever could publikely or priuately confute thoſe his Bookes, hee would bee the firſt man that would cauſe thoſe his Bookes to bee burnt; &c. Whereas, it is moſt manifeſt (as before) hee writes againſt the

Doctrine of those Bookes of Articles, and Homilies, &c. And who knoweth not? his own Bookes are confuted by divers learned and pious men, as in the premisses: his Bookes condemned by a charge in Parlament, and other reformed Churches as in the premisses also: Natheless this Gamaliel, highly applauded with adulation this his confirmed Bishops (base) Apologie, and said: *You have well said my Lord: and he also said, That those Objections were nothing but the blattering of a Tradesman, who was too busie to meddle with such high mysteries of Divinitie: but indeed it was the disease of the Time now for mechanicall Tradesmen so to doe, &c.*

Also the aforesaid Doctour *Rives*, and one *Drake* the Register, and one *Fish* the Proctour, (all three employed in the said Confirmation) did all joyntly vse other disgracefull, scoffing, scornefull and geering words, gestures, and behaviours towards the Objectour, and the Objections: They also checked and taunted a religous Gentleman who tooke the Objectours part: Whereof there were divers, not a few, we may say, a Cloud of witnesses, and some of them Ministers, our Brethren, there present, the reverend Rector of the Church, and others: So as, We doe also complaine to this Honourable House, of Doctour *Rives*, Doctour *Samms*, *Drake* and *Fish*, who all foure wee perceiue to bee Delinquents in the businesse: and none so fit as the Objector afore-named to produce witnesses to this Honourable and Noble Senate of the same:

The third day after this day of Confirmation, being Sonday, or the Lords day, *Mountagu* came to be Consecrated by the most reverend Archbyshop of

of Canterbury, then reſiding at Croydon, who as it ſeemes, had no knowledge of the Objections: (concealed by *Mountagu* and his Adhærents:) And the Ceremonies of Conſecration were performed: Onely this happened, as we are informed, whiles *Mountagu* and his fautors were ſitting at the feaſt or dinner of Conſecration, the newes was brought to the moſt Reverend Archbiſhop, that the Duke of Buckingham (*Mountagu's* potent Patron) was ſtabb'd to death at Portſmouth, (and that on Saturday, the day after and about the ſame houre that *Mountagu* was oppoſed in his Confirmation;) which for the time as they ſay, helped to marre *Mountagu's* myrth: and eſpacially ſtopped the chirping of a certaine Wren, which Bird, comming lately out of an vncleane Cage, began to ſtraine high his laſcivious notes to make muſicke againſt godly Miniſters, &c.

Nevertheleſſe, by this time, you may ſee *Mountagu* in his *Pontificalibus*, Elect, Confirmed and Conſecrated Byſhop of Chicheſter, in deſpight of all Oppoſition: and as hee is in his *Pontificalibus*, now to bee ranked *inter Dominos Spirituales*.

Good Lord! Hee who by the doome of God. *Tit.* 3. 10. in his Word, and all good Orthodox men, not thought worthy to liue, at leaſtwiſe not to enjoy any further Spirituall promotion in our Reformed Church of England, nor ever could haue the grace of the Vniverſitie to Commence ſo much as Doctour in Divinitie: and inſtead of beeing cenſured by Parlament and degraded from any Miniſteriall office: Hee, wee ſay, to become

a Byſhop and a Governour in our Church! woe muſt needs bee to that Dioceſſe, eſpecially, that hath ſuch a Byſhop, ſuch a Governour. Yea, it is well knowne, hee ſpareth not already ſince his Conſecration, to ſay and ſweare in his Table-talke, hee will plague the Puritans in his Dioceſſe? And they ſay he hath already ſilenced ſome Lecturers) and by Puritans his meaning is alwayes, according to his garb and writings, all honeſt *Orthodox Divines*, that doe oppoſe and will not adhære vnto his unſound and unſavorie opinions and Doctrines; though they otherwiſe bee never ſo conformable to the orders and Cæremonies of the Church of England.

And theſe his Errours and Hæreſies are ſo notorious and manifeſt, both by his writings, as in the premiſſes and in his Preachings, when he gets into the Pulpit, that all the water in the (Pontifician) Sea of Chicheſter can never waſh off theſe blacke ſtaines from him: For, can a Leopard change his ſpots?

Let vs craue leaue of this honourable Houſe, a little to digreſſe: And then We are alſo not to conceale but reueale unto You, that this notable Mountebank is familiarly acquainted with divers knowne Papiſts who haue reſort unto him, hee recourſe unto them. and by name which wee can proue, hee hath often priuate conference with one *Hugh Holland*, a profeſſed Papiſt and ſworne ſlaue to his Lord God the Pope; and ſome ſay a lay-Ieſuite, (if there bee any ſuch order:) however a ruffianly Locuſt, and ſeducer of the Kings Liege-people, a vilifier of Parlaments: And what this fellow elſe is our reverend brotl.er the Rector of *Fan*-church can,

can, if hee be pleased; informe this House: And so wee leaue this base Associate of B. *Mountagu*, and returne to himselfe.

But how long, therefore, how long Lord, most holy, most wise, most just and true? Wilt thou suffer the Grapes of thy Vintage to bee destroyed, the Corne of thy Harvest to bee spoyled by such a Fox, such a Wolfe, and such like Foxes and Wolves? (For more uncleane Birds there bee of the same Cage, &c. as will appeare hereafter in our Catalogue of them.)

Pardon, O pardon, our digression and fervent deprecation; since our zeale, in Gods cause, hath transported us so farre. And now returne wee, most honorable House, our Appeale unto You; and to draw to a Conclusion therof; Amongst your many weighty matters and of high Consequence for Church and Common-wealth, Wee most humbly supplicate that this new made Byshop *Mountagu*, who though hee now raungeth him selfe amongst the Spirituall Lords and temporall Peeres in the Vpper House of this high Assemblie of Parlament, may yet bee taken into consideration, that hee may no longer Lord it over Gods people and his Heritage, us the poore (despised) orthodox Ministers of the Gospell in this Church of England; And that hee having deserved (as wee conceiue) rather Fire and faggot than further Preferment, may come maturely to bee censured and degraded; if the House shall so be pleased at the least, by this High and honourable Court, and his pernicious Bookes to be at length called-in and burned. The which, againe, wee most humbly implore on our bended knees, and That for GOD our Creatours sake, for CHRIST 2. *Pet.* 5. 3.

our Redeemers ſake, for the holy Spirit our Comforters ſake : Vnto which Almightie and All-ſufficient Three in One, Wee moſt humbly commend and betake You all of this honourable Court, and your ſerious Conſultations for Church and Common-wealth.

By thoſe that daily and inceſſantly pray for the Peace of Syon and Conſolation of Ieruſalem, The orthodox Miniſters of the Church of England.

Poſt-ſcript.

IF this Honorable Houſe (or any other whatſoever) ſhall doubt of the aſſent of our Brethren of the Church of England to this our Appeale or Remonſtrance, Wee pray, let any by deputation from the Houſe (or other) take the paines to goe and get the hands of Byſhops and Miniſters in every Dioceſſe of the Kingdome, and wee the exhibiters hereof (being on good grounds well aſſured) will pawne our lives, that the major *part of Byſhops and Miniſters will ſubſcribe thereto : And then Wee hope it will not bee denyed but the* major *part of the Clergie is the Church of England :* Ergo *the whole Church of England is againſt this one man* B. Mountagu.

An Epiſtle of the aforeſaid orthodox Miniſters of the Church of England, to Byſhop MOVNTAGV *himſelfe.*

SIR, although you haue betrayed the Truth and wounded our Mother the Church of England; yet in a charitable hope that you haue not committed the unpardonable Sinne, *Grace bee with you and Peace, from God our Father and from the Lord Jeſus Chriſt: Wee your Brethren,* till you ſhooke off fraternitie with us, *doe beſeech you by the name of our Lord Ieſu Chriſt, that you would bee reconciled to the Church of England, our deereſt Mother: that you with vs, may ſpeake one thing, and there bee no further diſſentions betweene you and vs, but let vs bee knit together in one minde and one judgement:* That in the end, if it bee poſſible, your ſoule may be ſaved. 1. Cor. 1.

Which your Reconciliation muſt bee by your publike Reeantation of your daungerous and malicious errours and Hæreſies, againſt God, his Truth, and good men. Away then with and for ſhame abandon *your totall Tenents of finall fallings away from Grace:* Away with *your odious termes againſt orthodox Divines:* Away with *your impious and prophane ſcoffing at Preaching; meditating, conferring, &c.* Away with *your Images for exitation of devotion:* Away with *your praying to Saints:* Away with all other your Trumperies, Opinions & Doctrines: which your Impieties haue wrought higher then the

and doe cry at Heaven-gates for Vengeance: and which are raked out of the ſinkes and puddles of *Pelagianiſme*, *Arminianiſme* and *Papiſme*: and thoſe your mungrill Hære-ſchiſmes, in fine, will yield you no ſound comfort, but bee ſuch miſerable comforters unto you in the day and houre of death (when as one dram of the Truth defended will ſtand one in more ſteed than 1000. Tenēts ſophiſtically maintained) that they will ſinke you irrecoverably into the infernall Tophet, without true and ſound Repentance before-hand: And Sir, bee you not aſhamed to make your publike Recantation, but conſider greater Clerkes than your ſelfe haue made their publike Recantations, and haue gotten honour not infamie by it: *viz.* Mr. *Barret* at Cambridge, in St. *Maries* Church, Doctor *Allabaſter*, Doctor *Sheldon*, Mr. *Higgons*, theyr ſpontaneous Recantations from Popiſh Prieſthood were publikely preached at *Pauls* Croſſe, and afterwards printed to the Worlds publike view: and divers others, whom wee need not recite.

All which conſidered; Wee now adjure you, in the name of the Lord IESVS, to make your Recantation, without which you can never haue Salvation: Sir, Remember the fatherly Admonitions and Counſell that the moſt Reverend Father the Archbiſhop of Canterburie gaue you at your Conſecration. Away then with your private excuſatorie Letters to his Grace or other great perſonages, farced full of idle apologizing ſtuffe: which indeed is nothing but dawbing with untempered morter.

But if for all this, you will not recant nor bee reconciled to us, and ſtill perſiſt peremptorily in your dangerous doctrines, and maintaine your impieties,

Know

Know assuredly that as you haue laboured to bee chronicled in *Cassanes* his *Catalogus Gloriæ Mundi*: so you are like in the next edition of *Schlusselburgius* his *Catalogus Hæriticorum* to haue your name enrolled. When as our godly and reverend brethren who haue confuted your bookes, wee doubt not, shall bee remembred in the *Catalogus Testium Veritatis*, on Earth, and shine as Stars in the Firmament of Heaven. *Dan.* 12. 3.

And good Sir giue vs leaue, by the way; to aske you, *Of what Religion are you?* The name of *Protestant* you denie; *Papist* you will not be: *Pelagian* or *Arminian* you cannot endure: (and yet by your writings you salute and shake hands with all:) and for the name of *Christian*, that you abhorre, and hold it Puritannicall. Well, goe too Sir, your name *Mountagu*, (and 'tis pitie you beare that Name, whereof there is so noble and religious a Familie, the *Mountagu's of Northampton-shire*:) wee trow you will not deny: Your *hotch-pot Doctrines* and *squint-ey'd Divinitie* shall bee *Mountaguisme*, your Disciples and Adhærents *Mountaguists*: for you affect to bee head of a Sect: there's your Ambition, and that wee hope will please you, to bee enrolled, (wee say) in the *Catalogue of Hæreticks*, with those damned old Hæreticks, *Arrius*, *Socinus*, *Pelagius*: and the more moderne and little better *Arminius*, *Vorstius*, and your old acquaintance *Belga Thomsonius*, who did more hurt in the Vniversitie, by his Arminianisme, Libertinisme and Epicurisme, than 1000. Drunkards will ever doe good, &c.

And now Sr. saving the Reverence of your Bishopricke, Remember your Originall, (for some

of us, haue knowne you *ab origine*,) your meane birth & parentage, (we say not a Carter or Ploughmans sonne,) neere *Okingham* in Berkeshire: at whose Cost you were brought up at *Eaton* College-Schoole and at the Kings College in the Vniuersitie; (at either of which places, if God had giuen grace, you might haue imbibed better things;)

Certes, Sir *Henry Sauile*, that worthy and learned Knight (deceased,) when hee employed you in his Greeke Chrysostomes *Varia Lectiones*, had more hope of you than to haue proved such an ill member in the Church. But it is no marveile, and you may remember that that Reverend Byshop of *Winton*, of the Honorable House aforenamed; (now with God) when you were his Chaplaine, told you eft-soones (Prophetically) *You would never doe good in the Church.*

And if none of these things will serue to humble you nor to take downe the Pride of your heart, (for all Errours, Hæresies and Schismes, arise through pride of heart) Remember yet how God hath by nature marked you with a *sinistrall or Gotish looke*, promising no good to his Church and Children, whom he hath promised shall sit on his *Right-hand*: And if this neyther will serue to humble you, Wee must and doe leaue you to bee humbled and censured by that High and Honourable Court of Parlament, vnto whom wee haue appealed against you: And wee hope your Errours and Hæresies are so notorious, that your shuffling and intruding from beeing Parson of Petworth to bee Byshop of Chichester, and so to bee accompted a Spirituall Lord of the Vpper House will not serue to protect you: For, haue wee not (within the revolution

of

of not many yeeres) ſeene a bigger Biſhop than your ſelfe brought neere cenſure and on his knees to the Houſe? haue wee not ſeene a Lord Chancellour cenſured and diſplaced? haue wee not ſeene a Lord Treaſurer cenſured and diſplaced? and even the laſt Seſſion or ſitting of the Houſe, haue wee not ſeene a Doctour of Divinitie cenſured.

And for your ſelfe, wee will ſay no more than we haue ſayd: Onely Sir, Remember what that great Doctour of the Gentiles ſayth in the Concluſion of his firſt Epiſtle to the Corinthians, *If any man loue not the Lord Jeſus Chriſt, let him bee Anathema, Maranatha*; Your ſelfe being ſo great a Clerke know what the words ſignifie, *Cave*, for whoſoever broacheth and maintayneth any hæreſies or hæreticall Doctrines in the Church cannot loue Chriſt who is Truth it ſelfe. And ſo Sir, *If you* (can) *loue the Lord Jeſus, and doe belong to his Election of Grace, The Grace of our Lord Ieſus Chriſt bee with you, and our loue ſhall bee with you in Chriſt Jeſus.*

Amen.

By thoſe that wiſh your Salvation, (if it may bee:)
The orthodox Miniſters
of the Church of England.

Poſt-

Poſt-ſcript to Biſhop MOVNTAGV.

SIR, Whereas wee vnderſtand that you haue procured his Majeſties Pardon vnder the Great Seale of England: Wee deny not but his Majeſtie may giue Pardons to what Malefactors hee pleaſeth; yea though they bee condemned to bee Beheaded or Hanged: And wee gueſſe your ſelfe beſt knowes what ends you haue in procuring your Pardon thus beforehand: and wee muſt leaue the conſideration thereof to the honourable Houſe: But good Sir giue vs leaue to tell you, that your Impieties againſt GOD and his Church, are of that nature, that an earthly Princes Pardon will yeeld ſmall Comfort to your Conſcience, vnleſſe (beſides your Recantation before men) you labour (which wee wiſh) to get the King of Kings his pardon vnder the Great Seale of Heaven, through the onely merits of CHRIST IESVS *and the bloud of his Paſſion: If wee ſay againe, it bee not too late for you ſo to doe.*

Here-

Hereunto is annexed an briefe Supplication of the Miniſters of the Church of Scotland, to the high Senate of Parlament in England, againſt the ſame Richard Mountagu.

Right Illuſtrious, Nobles, Knights, Burgeſſes.

WEe the Miniſters of the Kirke of Scotland, reformed according to Gods pure Word in his holy Writ, (to a great number,) ſerving the ſame God, obeying the ſame King, and with an Vnanime Conſent, agreeing in matter of Faith, Doctrine and Diſcipline, with our welbeloved Brethren the Miniſters of the Church of England. In like moſt humble and ſubmiſſe manner, do ſecond the ſame which our Brethren, the orthodox Miniſters of England haue Remonſtrated unto this Right Illuſtrious Court, againſt Mr. *Mountagu* and his Bukes; which haue done no good but mickle hurt and domage to this our Reformed Kirk: For it is not ſo old as true a ſaying; *That where God hath his Kirke, the Devill hath* (or labours to haue) *his Chappell*: And it is well knowne, that although our Kirk hath beene purely reformed according to Gods holy Writ, yet there are many Papiſts in this his Majeſties Kingdome of Scotland. And ſince that falſe Lowne of the Kirk *Arminius* lived and vented his publike Errours and Hæreſies, wee haue not beene cleere from *Arminians*, and thoſe of late encreaſed and heartned by *Mountagu's* Writings. And yet praiſed be God, for the moſt part, wee haue his Bukes in ſuch oblequie and hatred, that when we ſee any of them at the

Buthes of any of our Bukeſellers, we hold them fitter to ſtoppe Muſtard pots, than to giue ſiluer for them. Alſo, our three Academies of St. *Andrewes Glaſco*, and *Edenburgh* haue condemned them. And certes, wee make mickle merveile to heare that ſick a man, whom before, we heard ſhould be cenſured and branded in your laſt Seſſion of Parlament, ſhould immediately be made an Byſhop and Governour of your Church: Wee dayly pray to God for better Brethren, better Governours, in our Kirke. Though of late wee haue one of our owne Nation come from you, who was Chaplain to the late Duke of Buckingham, and over with him at the Ile of Ree, and had 2. or 3. Livings in London; who by the mediation of his mightie Mr. the Duke, is made Byſhop of the Iles with us, and he is come over to us, a Bird of the Libertine Fether, and we doubt a *Mountagu*: And they ſay he was ſo well beloved in his Pariſh of St. *Martins* in the Vintree, that they rang the Bells when he was removed from them, and they of St. *Faiths* would haue done no leſſe, if they had had any Bells to ring: but they did more; for they gaue him mickle money to be rid of him. But what elſe is this man? They that came out of England with him ſay; That all the way as he came he did nothing but talke prophanely and ſcoffingly, and did eate and drinke freely: and inſtead of Prayers, he had conſtantly the Fidlers to play and ſing obſcæne and ſcurrulus Songs, early and late, at every place where he came, all the way as he went: And what doth he ſince he came amongſt us, but feaſt and epicurize and and take Tabacco? Yea, he doth eftſoones open his mouth wide againſt the Puritans of London: for ſo like Mr. *Mountagu* hee termeth all honeſt Orthodox

Mini-

Miniſters: We would therefore if it were the will of God, that you had him backe from us, or elſe that he were with his great Lord and Maſter. For we like not ſuch lounes in our Kirk: And Lord, when it is thy will, remoue ſuch Loyterers out of thy Vineyard. But craving pardon for our digreſſion, to leaue him and returne to *Mountagu*.

We doe moſt humbly ſupplicate the Honourable Houſe to hearken (if not to us) unto our Brethren the Miniſters of the Church of England, and we hold their Appeale or Remonſtrance gude, godly and religious; it being in Gods cauſe, and for the Truth; which we are not onely bound to labour to defend, but if need be, to lay downe our liues for the ſame: And we are of unanime opinion, that Mr. *Mountagu* deſerveth ſevere Cenſure and puniſhment, if it were but for vilifying King *Iames* (of bleſſed memory) his Writings againſt the *Arminians*, his ſecret depraving our Kirk of Scotland, his more open villifying the ſacred Synode of Dort, which was ſo piouſly procured and highly approved by his ſaid Majeſtie, of ever bleſſed and happy memorie. For the whilk his vile doings, we hope doubtleſſe, when ever it may pleaſe God to moue his Majeſties heart, or any other Chriſtian Prince or State, Reformed, to call a Synode againe; *Mountagu* though now a Byſhop, and his Bukes will be condemned and cenſured to poſterity.

And ſo the God of *Abraham*, the God of *Iſaac* and *Jacobs* God be with you, and all your pious and religious Conſults, for his Glory.

Your moſt humble and ſubmiſſe
Oratours, The Miniſters
of the Kirk of Scotland.

The Publishers Post-script, or Conclusion to all.

FOr this present ensuing Yeare of Christ, 1629. *Wee will not take upon us to define or confine the Consummation of all things, within the compasse thereof, as an auncient Scholler did publikely deliver at* Pauls *Crosse, upon a Text out of the Revelation about fiue yeeres past: And although wee may be perswaded that the Last-Day is not so farre off as the secure World thinkes it: Yet seeing* that Yeere, Day, and Houre, *are* Arcana Dej, *Wee are content to leave them lockt uppe in* Arca Dej, *unto whom they belong. Wee are content also to passe by the French and English Prognosticators Predictions for this ensuing Yeere: But Wee will not cease to pray and beseech the Lord of Hosts so to unite the heart of the Kings Sacred Majestie to the Parlament (his Great Councell) that the Higher and Lower House may unanimously agree, and bee reciprocally united to the* KING, *that matters now much amisse in Church and Common-Wealth may bee so Reformed, that this YEERE may be accompted* Annus Aureus, *and that this Parlament (this Yeere) may bee Inscribed and engraven in Marble affixed to the House, in Letters of Gold,* SACRED TO MEMORIE AND TO POSTERITIE, THE (LONG EXPECTED) HAPPIE PARLAMENT.

M.D C. XX. IX.

And however, in asmuch as in the Premisses, The Mysterie of B. MOUNTAGV'S *Iniquitie is so mani-*

manifestly revealed, seeing Wee are enjoyned in the Letanie of our English Liturgie, to Pray;

From all false Doctrine and Hæresie,
Good Lord deliver vs.

So Wee hope it shall bee no impietie to adde,

From B. Mountagu *and his false doctrine and Heresie,*
Good Lord deliver vs.
Amen.

An Arminian or meere Mountaguiſt.

His Study. IS an Animal, ſcarce rational, whoſe ſtudy, is to read (and applaud) *Peter Lombard* and *Iohn Duns*, before *Peter Martyr* and *Iohn Calvin*: and for more moderne Polemicks, he preferres *Bellarmine* aboue *Chamierus*.

His Garb. His garb or faſhion, when hee comes from the Vniverſity, with affectation, is to weare a long Cloke, and a correſpondent Caſſock, ſhort no where but in the waſt, which is girt up with a girdle and a knot or roſe almoſt up to his noſe: cómonly a falling-band; becauſe Precifians weare ſmall ſet-ruffs.

His Religion. His Religion, is, like a Confection, compounded of many, the leaſt ingredient being Proteſtantiſme: and to beleeve as the Church doth.

His Ambition. His firſt Ambition is to addreſſe himſelf to be ſome great-mans Trencher-Chaplain; that ſo he may not be out of the Path way to preferment, not an *Ignoramus* in Court-curteſies, nor a ſot in State-affaires.

His Devotion. His Devotion, is ſo conformable to the Ceremonies of the Church, that hee thinks it impietie to decline the leaſt particle thereof: and yet hee declines the Doctrine of the Church ſo much, that hee wiſheth with all his heart, the Prayer in the Letanie of our Engliſh Liturgie, *From all falſe Doctrine and Hereſie, Good Lord deliver vs*, were obliterated.

His Diviuitie. He is a mungrell Divine, who, as it were betwixt Hawk and buzzard, can ſee nicely to diſtingaiſh betwixt a Puritane in opinion and a Puritane in diſci-

N. C. *his Achitophel.* pline: and hath taught the name, contrary to the firſt inſtitution, ſo farre to enlarge it ſelfe, that a

Pro-

Proteſtant muſt make hard ſhift to ſaue him ſelfe harmleſſe. And hee is one that makes the Grace of God lackey it after the will of men, the Sheepe to keepe the Shepheard, and a mortall ſeed of an immortall God. I. R. *his Speech in Parliam̃t. 21. Ianua. 1628.*

He is the ſpawne of a Papiſt, and if there come the warmth of favour upon him, you ſhall ſee him turne into one of thoſe Frogs which aroſe out of the bottomleſſe Pit: and if you marke it well, you ſhall ſee him reaching out his hand to a Papiſt: (a Papiſt to a Ieſuite, and a Ieſuite gives one hand to the Pope, and another to the King of Spaine:) And ſo wee leave him to get more Grace, profeſſe and practiſe more goodneſſe. *His politike part.*

His Motto *Orthodoxus.*

CONCORDIA-DISCORS.

FINIS.